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TO KILL OR NOT.

K has recently been pointed out in *Harper's Weekly**) that there is no general agreement yet, in this country, about the expediency of the death penalty. States that retain it, keep discussing its abolition, and States that have abolished it, are invited from time to time to set it up again. Massachusetts has had the matter under discussion within a month, and the prospect seems to be that she will soon determine to substitute life imprisonment for death. Attorney-General Knowlton favors that change. The main arguments for it are that "the death penalty does not restrain murder, and that convictions are easier attained where the penalty is life imprisonment." It is held that "human judgment is too fallible to warrant a punishment that can never be set right if it is wrong." Statistics are offered to prove that "murders diminish when the death penalty is abolished" and that "wherever capital punish-

ment obtains, a certain percentage of men are hanged for crimes they did not commit."

In Maine, where they take exceptional interest in legislative experiments, they abolished the death penalty in 1876, resurrected it in 1883, reabolished it in 1887, and are now considering whether or not to reinstate it. In Vermont a man lately sentenced to death must go two years unchanged, because the law provides that a session of the legislature must intervene between such a sentence and its execution. In Connecticut the other day the legislature rejected bills substituting electrocution for hanging, and prohibiting capital punishment for minors.

In view of these facts, *Harper's Weekly* thinks "it is time such a question as this was settled to the satisfaction of at least a large majority of our States"; but although it proudly poses as "a journal of civilisation," our contemporary does not venture to offer a contribution towards the formation of a correct public opinion on a question which undeniably

*) No. 2309.

affects civilisation and the common weal most intimately.

I.

It is characteristic of the modern way of treating moral questions, that the standpoint of expediency is made paramount; and it accurately denotes the American temper that it proposes to study anew and altogether independently, by inductive methods, an issue that humanity has long ago solved by the proximate criterion of the moral law—enlightened reason.

From the very beginnings of society, the death penalty was inflicted as a punishment for certain atrocious crimes, and Father Th. Meyer, S. J., rightly points out in his monumental 'Institutiones Juris Naturalis'[†]) that "all philosophical and political discussion of this subject must proceed from a due appreciation of this constant historical fact."

It is only since the rise of social and political Liberalism, which has, unfortunately, in a large measure, succeeded in subverting the ancient social order, that the right of the State to inflict capital punishment, or the expediency of such punishment, has been seriously assailed. For be it remarked that we must distinguish in this matter a twofold question: the question of right and the question of social utility or opportuneness. There are those who bluntly deny the right of civil authority to inflict the death penalty, or restrict it to a few extreme cases; others, while conceding this right theoretically and in the abstract, favor the abrogation of its exercise for our time.

No Christian can doubt that civil authority is empowered to inflict the death penalty on those guilty of heinous crimes. Even if it be contended that Lev. xxiv, 17, "He that striketh and killeth a man, dying let him die," applied only to the Jews, this can not be said of the precept already given to Noe[‡]): "Whosoever shall shed man's blood, his blood shall be shed: for man was made to the image of God"; this is a precept true for all stages of political evolution, because it is founded on the nature

of things and is in accordance with the everlasting laws of human society and of eternal justice. Nor is the dictum of the Apostle less peremptory[§]): "For he (the civil ruler) is God's minister to thee, for good. But if thou do that which is evil, fear: for he beareth not *the sword* in vain. For he is God's minister: an avenger to execute wrath upon him that doeth evil."

But the justice and expediency of capital punishment really needs no confirmation by the revealed word of God; it can be invincibly established by arguments drawn from natural reason. St. Thomas deduces it from its necessity for the preservation of public order and safety. Just as a limb is severed from the human frame, he says^{||}), if its removal is necessary for the preservation of the whole body, so a member of the social body may be removed by execution, if this proves necessary for the welfare of society. For the part is subordinate to the whole. And therefore, if any man is a danger to the community and a source of corruption on account of some heinous crime, he ought to be killed, in order that the common good be preserved. Again: "It is permitted to put a malfactor to death, in so far as it is a means for the common welfare." And further: "The death penalty can be inflicted only by public authority for the common good."[¶]) In the 'Summa Contra Gentiles'^{**}) there is this characteristic passage: "As a physician aims to restore health, which consists in the proper circulation of the blood: thus does the ruler of a State work for peace, which consists in the orderly concord of the citizens. But a physician amputates a limb with good reason and utility if this limb threatens the corruption of the body. Likewise may the ruler of a State justly and without sin kill pestiferous men in order to preserve the peace of the community."

Such is the unanimous teaching of Catholic philosophers. A late writer has cast the argument tersely into this shape:

The means employed by civil society must

[†]) II, 593.
[‡]) Gen. ix, 6.

[§]) Rom. xiii, 4.
^{||}) S. Theol. 2, 2, q. 64, a. 2.
[¶]) Ibid., a. 7.
^{**}) iii, 147.

be sufficient to attain its end. Now, in many cases, nothing less than capital punishment is sufficient to attain that end. For, (a) There are criminals so depraved and so indifferent to other forms of punishment that the death penalty alone can deter them from committing enormous crimes. (b) Some crimes, such as deliberate murder, treason, or parricide, disturb social order to such an extent that capital punishment alone approaches a proportionate atonement.††)

II.

Now for the main arguments that are alleged in favor of the abolishment of the death penalty. We have stated them briefly, after *Harper's Weekly*, in the introductory paragraph of this article.

The first is that "the death penalty does not restrain murder and that convictions are easier attained where the penalty is life imprisonment."

If desperate criminals are not restrained by fear of the death penalty, it is nevertheless the most potent restraint which the State can employ; besides, by the prompt infliction of it, such men are prevented from multiplying their enormities.

If convictions are more easily attained where the penalty is life imprisonment, which means, doubtless, that it is difficult nowadays to find a jury willing to condemn a criminal to death, this only proves that it is a duty incumbent on all sensible men, especially on "a journal of civilisation," to properly enlighten public opinion.

It is asserted, in the second place, that "human judgment is too fallible to warrant a punishment that can never be set right if it is wrong," and that "wherever capital punishment obtains, a certain percentage of men are hanged for crimes they did not commit."

It can not be gainsaid that justice occasionally miscarries. If we remember right, it was the execution of an innocent man, Jean Calas, in 1762, which moved Cesare Beccaria, an Italian professor, to publish his famous work 'Dei Delitti e delle Pene,' thereby inaugurat-

ing the movement for the abolition of capital punishment, which was afterwards pushed by Jeremy Bentham, Dumont, Schleiermacher, Holtzendorf, and the coryphæi of modern Liberalism. But the possibility of the killing of an innocent man is a far lesser evil than those which would ensue if capital punishment were limited to such cases only where error is absolutely excluded; for, while such a miscarriage can occur but rarely under an orderly administration of justice, and is therefore a comparatively small evil, society would be constantly exposed to the greatest dangers if the death penalty could be inflicted only upon those whose guilt is established beyond peradventure of a doubt; inasmuch as such absolute certainty, in consequence of the limitations of human knowledge, can hardly ever be had.

Nor does the circumstance that such punishment "can never be set right if wrong," invalidate our contention. The same is true of other punishments. What if a man be made to serve a life term and his innocence appear only after his death? Can the punishment then "be set right"? Even if he is imprisoned only for ten years; may not the shame and wrong of it break his health and bleach his hair? Who will give him back his health and strength, the years and opportunities he has lost?

But "statistics prove that murders diminish when the death penalty is abolished." Will *Harper's Weekly* or any other opponent of capital punishment kindly produce these statistics! If such statistics exist, they are sectional and prove nothing; for it is not clear that the purposes of civil government are sufficiently attained in those States; if they are, it is owing to special circumstances and constitutes an exception to the rule.

Possibly those alleged statistics have been gathered in States disgraced by "Lynch law," and then they would prove just the reverse of the argument for which they are cited.

But is not "Lynch law" used as an argument against the doctrine we are defending? It has indeed been asserted, by thoughtless persons, that this doctrine would justify "Lynch

††) Coppens, 'A Brief Textbook of Moral Philosophy,' §249.

law" and mob violence, which are evident evils. The silly objection has been disposed of centuries ago by St. Thomas, in a passage we have already adduced: "*Occidere hominem non licet nisi publica auctoritate propter bonum commune.*" A mob has no authority to inflict death; civil society receives such authority from God, its founder.

"*Homo res sacra homini.*" And he who violates that sacrosanct bond of human fellowship by wilful murder, forfeits his right to human fellowship: he dooms himself, by his own act, to be cut off from the "kindly race of men," and to expiate, by his own life, the shedding of innocent blood.

While the first function of punishment is to vindicate the majesty of outraged justice, the chastisement of criminals is also intended to warn and deter others. It is vain to object to this doctrine "the inalienable right of every man to his life." No man liveth to himself. We are members of one another, knit together by a necessity arising out of the nature of things, which is rational, in the social organism, whose law is reason. And a man who will not obey that law, but abandons himself to mere animal impulse, divests himself, so far as in him lies, of his dignity as a person; he approximates to the level of irrational existence: he is made like unto horse and mule which have no understanding, and may be used like them, not as an end to himself, but as an instrument for benefiting others. §§)

It is on this consideration that Aquinas founds his justification of capital punishment:

Man by wrong-doing withdraws from the order of reason, and thereby falls from

human dignity, so far as that consists in man being naturally free and existent for his own sake. . . . And therefore, though to kill a man while he abides in his native dignity be a thing of itself evil, yet to kill a man who is a wrong-doer, may be as good as to kill a wild beast. For worse is an evil man than a wild beast, and more noxious. |||)

The third end of punishment is reformatory, and one of the most advanced of modern philosophers, Schopenhauer, bears witness that the most hopeful means of working the reformation of a murderer is supplied by the certainty of his impending execution:

When (condemned criminals) have entirely lost hope, he says, they show actual goodness and purity of disposition, true abhorrence of committing any deed in the least degree bad or unkind; they forgive their enemies. . . . and die gladly, peaceably, and happily. To them, in the extremity of their anguish, the last secret of life has revealed itself. †††)

Several States (among them Austria), after abolishing the death penalty, have been compelled to inscribe it again in their penal codes, as the only cure for the ills of the social body; and one of the strongest living opponents of the awful sanction confesses openly:

We must be allowed to hold with many students of criminal jurisprudence, that in the present state of society this penalty can not be abolished. ||||)

We conclude this already too lengthy paper with a pithy passage from de Maistre: "We are willing to suppress the killing of men," he says, "but, ye murderers, please set us the example!"

ARTHUR PREUSS.

1 |||) S. Theol., ii, 2, q. 64, a. 2 ad. 3.

†††) 'Die Welt als Wille, etc.,' vol. i, bk. 4, p. 465.

||||) Ahrens, 'Droit Natural,' quoted by Helaind, 'Natural Law and Legal Practice,' p. 165.

§§) Lilly, 'First Principles in Politics,' p. 291.



St. Patrick a Roman Catholic and a Bishop.

A WORD WITH THE REV. DR. T. G. THOMPSON, OF GLOVERSVILLE, N. Y.



THE REVIEW's recent remarks*) on the sermon delivered on St. Patrick's Day by the Rev. Dr. T. G. Thompson, in the Fremont Street M. E. Church at Gloversville, N. Y., were reproduced in the *Morning Herald* of that city †) and elicited a reply from the reverend gentleman‡), containing these points :

1. What is the evidence from the sermon in question that St. Patrick was credited with the so-called Protestant faith?

2. If he "was appointed bishop by a Pope," where is the evidence?

He himself says in his epistle to Coroticus, "a Deo accepi id quod sum," which means "From God I received what I am."

3. We "never hear of a Mrs. St. Patrick, who would have been indispensable, if he had been a 'Catholic' of the Protestant variety." But a "Mrs. St. Patrick" would have been no more disgrace to him than a "Mrs." was to his father and grandfather, who were both married priests, according to my information. A "Mrs." surely would have been no more injurious to him than one was to Cormac of Cashel, or than one was to Finnier of Armagh, or to Malmesbury, Bishop of Armagh, or several others. The "Mrs." is not an "indispensable" part of a Protestant household, as witness Bishop Brooks of Boston, Hall of Vermont, and Dr. Hunt of New York. The fling is not in good taste.

3. Will the friend of THE REVIEW§) prove that the "monasteries and nunneries" founded by St. Patrick were anything more than schools? Will he show evidence that these institutions were what we to-day understand by the names?

4. Can he prove that other causes did not more thoroughly enter into the influence to make Ireland solid for the Pope, than the assumption that Patrick received his commission from Rome?

5. If "confession is as old as the church," where does it appear in the New Testament, or among the Apostles, and why did the

Fourth Lateran Council in 1215 decree it as a church dogma, as the infallibility of the Bishop of Rome was decreed in 1870, and as that of the Immaculate Conception of the Virgin was in 1854?

1. From the extract printed from the Doctor's sermon in the *Morning Herald* of March 17th it appeared that he had claimed that St. Patrick was not a Roman Catholic. We imputed no more.

2. St. Patrick *a.* was a Catholic bishop; *b.* he was sent to Ireland by the Pope, and *c.* himself pointed to the Apostolic See as the fountain-head of Christian faith.

a. The ancient scholiast of the Fiach Hymn writes: "Patrick was then consecrated a bishop with the permission of (Pope) Celestine and Theodosius the younger, King of the world."§) This fact is confirmed by the very ancient 'Vita tripartita'¶), in the 'Confessio' of the Saint himself, and in his 'Epistola ad Coroticum'¶), both documents reproduced by the Bollandists.**)

b. The most ancient biographer of St. Patrick was Ultan of Ardrbraccan, from whose Life only a few extracts, made by his disciple Tirechan, are extant in the famous 'Book of Armagh.' There we read: "Decimo tertio anno Theodosii imperatoris a Coelestino episcopo, Papa Romae, Patricius episcopus ad doctrinam Scotorum mittitur, qui Coelestinus XLIV episcopus fuit a Petro Apostolo in urbe Roma. Palladius primo mittitur, qui Patricius alio nomine appellabatur, qui martyrium passus est apud Scotos, ut tradunt sancti antiqui. Deinde Patricius secundus ab angelo Dei Victor nomine et a Coelestino Papa mittitur, cui Hibernia tota credit et qui eam pene totam baptizavit."††) That is to say: "In the thirteenth year of the Emperor Theodosius the Bishop Patrick is sent by the Bishop Cel-

*) No. 2.

†) Apr. 8th.

‡) Same paper, a few days later. ¶ The date is not marked on the clipping sent us.

§) It was not some friend of THE REVIEW, but the editor, who wrote the criticism of Dr. Thompson's sermon.

¶) J. Colgan, 'Trias Thaumaturga,' (Lovanii, 1647) p. 254.

¶) Greith, 'Geschichte der altirischen Kirche,' p. 128.

¶) See Kaulen, in the 'Kirchenlexikon,' ix, 1610.

***) Mart. ii, 533.

††) 'Liber Armach,' published by Dr. Petrie. See that author's 'Tara,' p. 85.

estine, Pope of Rome, to instruct the Scots; this Celestine was the forty-fourth bishop of the City of Rome, beginning with St. Peter. The Bishop Palladius, also called Patrick, is sent first, who suffered martyrdom among the Scots, as the holy ancients have handed down. Then *the second Patrick* (Palladius being the first) *is sent* by the angel of God named Victor and *the Pope Celestine*; him all Ireland believed and he baptized nearly the whole people."

This fact is confirmed by the Book 'Leabhar Breac,' ††) which a Protestant authority of the high rank of Dr. Curry, §§) acknowledges to be the best monument of Irish ecclesiastical history.

What Dr. Thompson quotes from the 'Epistle to Coroticus' (the Doctor will have to give chapter and verse for his citations, if he wants to be taken seriously) proves nothing. Even a bishop "receives everything from God."

We read in the Life by Aileran, written before 774, |||) that Germanus, Bishop of Auxerre, after learning of the death of Palladius, "misit ergo . . . b. Patricium Romam, ut cum Apostolicæ sedis Episcopi licentia ad prædicationem iret, sic enim ordo exigebat." *Anglice*: "St. Germanus sent Bl. Patrick to Rome, to go forth to preach with the permission of the Bishop of the Apostolic See, as right order required."

c. St. Patrick himself, in his beautiful Sayings, ¶¶) points to the Apostolic See as the fountain-head, whence the Christian faith came to the Irish people and admonishes his spiritual children to be ever faithful to the Roman Church. "*Ecclesia Scotorum*," he says, ***) "*imo et Romanorum*, ut Christiani ita et Romani sitis." In English: "*The Church of Ireland is also the Church of Rome*, and as you are Christians (children of Christ), so be Romans (children of the Roman Church)."

We could multiply quotations, but these will suffice.

3. We waive the question of "good taste"

††) Published, with the Gaelic text, by the Irish Archæological Society in Dublin, in 1844.

§§) 'Lectures,' p. 352.

¶¶) J. Colgan, 'Trias Thaumaturga,' p. 39.

¶¶) 'Dieta S. Patricii,' in the 'Book of Armagh,' quoted in Greith, 'Geschichte der altirischen Kirche,' p. 106.

***) 'Book of Armagh,' fol. 9.

with regard to the quotation which we made from the *Pittsburg Catholic* about "Mrs. St. Patrick." But where is Dr. Thompson's authority for the statement that both Patrick's father and grand-father were "married priests"? The best authorities on the subject say his father was a Roman decurio. †††)

By "monasteries" and "nunneries" we now-a-days understand houses of religious retirement or of seclusion from ordinary temporal concerns for monks, or houses in which women reside for life, under religious vows †††). We have the authority of St. Patrick himself that he established both. "Therefore," he says, §§§) "as a fisher for men, I had everywhere to cast my net broadly, so that the immense multitude could be hauled in for God, and that there would be everywhere clerics to instruct the people, who are forsaken and eager for salvation. But how have the Irish, who had no knowledge of God, but adored their impure idols, lately become a people of God? *The sons of the Scots have become monks and the daughters of kings, virgins of Christ*. One virgin, high-born, a picture of beauty, whom I had baptized,—came to me a few days later and revealed to me her ardent desire to perform what all virgins of God do, though not according to the will of their fathers; for they are subjected to persecution and disgrace therefor on the part of their relatives. Nevertheless their number is growing, and besides the widows and celibates, we can not any more count the number of these virgins consecrated to God." The ancient sources agree that St. Patrick founded monasteries nearly everywhere in connection with the churches. |||||)

4. If there were any other causes that, in the words of Dr. Thompson, entered more thoroughly into the influence to make Ireland solid for the Pope, than the "assumption" (we have proved it to be a *fact*), that Patrick received his commission from Rome, they were no doubt these:—that "Palladius ad Scotos primus episcopus mittitur"—Palladius was

†††) 'Geschichte der altirischen Kirche,' p. 95.

†††) Webster's International Dictionary, sub verbis "monastery" and "nunnery."

§§§) S. Patric. Confess., cap. 4, 18.

|||||) See, among others, Reeves, 'Life of St. Columba. Written by Adamnan.' Dublin, 1864.

sent to the Irish as the first bishop, ¶¶¶) by Pope Celestine*†), and that Bishop Germanus of Auxerre, before sending St. Patrick to Rome, prayed: "I beg Thee, O Lord Jesus Christ, lead me to the See of the Holy Roman Church, that I may there receive authority to proclaim Thy holy doctrine, and that through my services the Irish nation be led into the fold of Christ."*†)

5. Our opponent ignores our numerous references to the earliest Christian authorities, that confession is as old as the Church. He wants proofs from the New Testament or the Apostles.

Confession is the sacrament in which sins committed after Baptism are forgiven. To prove that it is a true sacrament of the New Testament, it is necessary to establish that Christ instituted some sign, differing from Baptism and all the other sacraments, by the application of which the sins of a baptized person are remitted.

Christ, appearing after His resurrection to His Apostles, said: "As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them:

Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained."†§)

How the Apostles practiced this privilege, appears from 2. Corinthians, ii, where St. Paul grants a pardon to an incestuous man upon his doing penance. Eusebius relates †||) how St. John the Evangelist pardoned a young man who had relapsed into crime, while St. Irenaeus tells us †¶) how in the early days certain women, who had been seduced by the heretic Marcus, were received back into the Church after having done penance, while others, who refused to confess their sins, were lost.

As for the IV. Lateran Council, the very fact that it did not lay down the precept of confessing sins, but merely determined the time of confession, shows plainly enough that up to then no Christian had doubted the authenticity and necessity of the sacrament.

So much for the present in reply to Rev. Dr. Thompson's queries and for the instruction of those in his town who are interested in this long-distance controversy.

ARTHUR PREUSS.

¶¶¶) Prosperi 'Lib. contra Collator.' cap. 41.

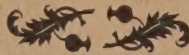
*†) 'Vita Secunda S. Patric.' apud Colgan, 'Tr. Thaum.', p. 38.

†) Probus, in Vita S. Patric., apud Colgan, 'Tr. Thaum.', p. 49.

†||) St. John, 20, 21—23.

†¶) 'Historia Eccl.' I. iii, c. 23.

†§) 'Adv. Haer.' I. i, c. 13, n. 7.



Sociological Questions of the Day.

RELIGIOUS MOVEMENTS FOR SOCIAL BETTERMENT.

Every one who has observed the religious tendencies of the times, has also probably noted what is commonly supposed to be the new direction taken by the religious activity of the present day. The churches are now busying themselves in earnest and often successful efforts to improve the condition of their membership, and, going further, to lend a helping hand to outsiders. Churches now maintain employment agencies, restaurants, lodging houses, furnish assistance to some deserving persons and teach others to help themselves, supply innocent amusements to

their young people and comfort to the old. In other words, we are told "the church is adapting itself to the new conditions that, in recent times, have risen, and is thus not only retaining its hold upon the world's affections, but is broadening and strengthening its influence with those classes whose good will is worth having."

An examination of 'Religious Movements for Social Betterment' (Baker & Taylor), by Dr. Josiah Strong, shows the great Protestant public what well-read Catholics have known all along, that the present movement is, in a way, a revival; for centuries ago, in

the ages which are now called dark, *the* Church did pretty nearly the same things that are now done, and, allowing for the difference of times and methods, probably did them as well (if not better!) as they are done at present. The few and unsatisfactory glimpses which we catch of the life of the Middle Ages show us here and there practical and pious clergymen who set in motion the machinery of industrial benevolence. Every religious establishment had its benevolent side. Then, as now, churches had their societies, their employment guilds, even their farms, whereon the unskilled laborer might find occupation, and thus, in an unexpected direction, is the repetition of history and the glory of the old mother Church made manifest.

The essential difference between then and now is that "religious movements for social betterment" in the Middle Ages were conceived and borne by the spirit of the late Encyclical "*Graves de communi*," while to-day the false notion prevails that you have to fill a man's stomach first before you talk to him of religion.

C. D. U.



One of the bishops of Belgium, Msgr. Wafelaert, of Bruges, like our own Archbishop Ryan, is editor-in-chief of a Catholic review, called *Collationes Brugenses*, the January number of which contains a valuable paper from his pen on the laborer's just wage, under the following three headings: 1. Strict justice requires a wage commensurate with the profit derived by the employer from the workingman's labor; 2. What is the relation, socially, between the value of labor and the wage paid therefor on the one hand, and the laborer's necessities of life? 3. What under normal conditions can be said to be a just wage?



LIFE INSURANCE.

Fraternal Orders and the Re-adjustment of Rates. Evidences are multiplying that more of our Catholic fraternal orders are beginning to realize the weakness of the foundation upon which they have

built. At a recent meeting of the Massachusetts State Council of the Knights of Columbus, resolutions were adopted, declaring that a readjustment of rates was demanded for the security of the policy-holders and that the increase "should be based upon the ordinary rates adopted by successful insurance bodies for pure life insurance, with such additions for the expense of conducting our insurance features as the modest needs of our order require." As we have repeatedly said, it is very easy to start a new assessment insurance concern and to attract members by alluring promises of low rates, based on actual death losses. The rates, obviously, will be very low at the start, when few or none of the members die, and it is just as obvious that with the increasing age of the members and a necessarily increased death-rate, the assessments will mount higher from year to year. Ultimately, as the death-rate becomes heavy, the organization will go to the wall, or the assessments will rival the premium charges of the highest-priced and most successful old-line companies.



Suspension of the Order of Select Friends.

We learn from the *Kansas City Star* (March 12th) that the Order of Select Friends has been forced to suspend by the action of the Kansas Insurance Commissioner, who revoked the license because the Order owed \$15,000 more than it had assets to pay. C. C. Dutton of Erie has been appointed receiver. There is talk of transferring the Select Friends' insurance to the American Crusaders, a new lodge with headquarters in Kansas. The Order of Select Friends was a mutual benefit society which promised its members cheap insurance and kept its promise till the resources gave out. The dead members are nearly all "on the safe side," but the 3,600 still alive (scattered over Kansas, Missouri, and Colorado) lose every dollar they paid in. Thus the "mutuals" go to pieces one by one. The turn of some of our Catholic societies will come soon too if they do not take proper measures at the eleventh hour.—D'AZINCOURT.

Current Educational Topics.

The Algometer. The craziest fad of all is to subject children to pain to find out how sensitive they are, the theory being that the sooner they shriek, the brighter their intellects are. It has been maintained, on the contrary, that those human beings are bravest, and, therefore, brightest, who possess the rare power of bearing pain without flinching. The fabulous Spartan boy who let the stolen fox nibble at his vitals rather than by outcry confess the theft, was adjudged foremost among his companions. The ancient crooked pin or the unexpected pinch or the various forms of hazing would appear to furnish all the devices required to try nerve in childhood or youth. A new machine is only a redundancy. The latest fad is stupid and vicious. What virtue has the "algometer" over a birch-rod?



Struggle for Catholic Education in Canada.

THE REVIEW of April 4th was right in referring Mr.

Tardivel to Fr. Conway's instructive pamphlet 'The State Last' (Fr. Pustet, New York and Cincinnati). The editor of *La Vérité* will find there the desired information, even about Jerome de Medicis, to refute the compulsory education plan of Deputy de Grosbois, of the Dominion Parliament. Let the Catholics of Canada manfully stand up for their God-given right to Catholic schools and resist all attempts on the part of the State to encroach upon the sanctuary of the family and the Church. To the parents and the Church alone belongs the proper task of educating the young and in the accomplishment of this task the State is to help, not to hamper or shackle them.

It would doubtless confirm the Catholics of Canada very much in their noble struggle for Catholic education, if Bishop Ketteler's excellent pastoral letter on 'The Separation of the School from the Church' (Benziger Brothers, New York, Cincinnati, Chicago) were spread

among them. This famous prelate, whose authority is also falsely claimed by Deputy de Grosbois, treats in a masterly manner under as many headings the following questions: 1. What are denominational schools? 2. What are secular public schools? 3. What did our forefathers think of the separation of the school from the Church? 4. What do religion, reason, and man's nature, what the interests of the family and experience, tell us concerning the separation of the school from the Church? 5. What must we, therefore, judge of the suppression of the denominational school and the establishment of the secular public school? 6. Who demands, after all, the separation of the school from the Church? Who alone can demand it? 7. Duty of Christian parents concerning the school question.

C.



The Study of Greek in Germany.

For some time sharp attacks have been made in conservative Germany on the classical gymnasium, and there is no denying the fact that the protagonists of the new idea have already succeeded in pressing Greek sadly to the wall. This ancient and splendid language will hardly ever again occupy its former prominence in the obligatory studies preparatory to an entrance upon the special work for professional honors. The friends of Greek themselves have recognized this fact and declared their willingness to make a compromise. At the National Educational Congress held in Berlin last summer, it was at the instigation of the gymnasium and university professors themselves that the convention decided to appoint Professor Wilamowitz of Berlin, the famous classical and historical authority, to prepare a full scheme looking to the reformation of the Greek course, especially also by the preparation of a chrestomathy that would awaken a new interest in this language. Professor Wilamowitz has done so, and his proposals for a modification

of the Greek course are now being keenly studied and discussed by educational conventions and journals.

As for the causes of this noteworthy change in the educational ideas of the Germans, they are various. Prof. Schodde correctly states one of them in the *Outlook* [No. 12], when he says that modern Germany has lately experienced a remarkable transformation, in that it has become intensely practical and industrial. It is not accidental, but rather symptomatic and typical that it was reserved for recent years to place the schools of technology on a level with the universities, by giving these institutions the right to confer academical degrees on their graduates.



University Extension. We read in an exchange (*Public Opinion*, No. 11):

The work done by the society for the extension of university teaching in the ten years of its existence is only slightly suggested by the statistical report of 954 courses of lectures delivered at 236 different centers, with an average yearly attendance of 18,000 people. The long list of the society lectures contains many distinguished names, and the value of this modern development from the old-fashioned lyceum is not merely bringing good teachers within the reach of remote students, but in forming centers of systematized study.

There is an impression in some quarters that THE REVIEW opposes the university extension movement. It does not. The more education the people generally get, the better—so that it is really education. And it can not be gainsaid that this movement is, or can be made, a means of educating the masses.

Unfortunately, the kind of information that is disseminated by some of the extension lecturers is not educational, does not conduce to

the higher interests of mankind, and we can not, therefore, unqualifiedly praise the movement, or even take notice of its growth without remarking that it has by no means proved an unmixed blessing. The Catholic press everywhere ought to keep a watchful eye on these "good teachers."—A. P.



§ Through the generosity of John A. Creighton, of Omaha, a new building to cost \$75,000 is to be added to Creighton University (conducted by the Jesuits) in that city.

What a pity we haven't more Creightons!



§ The *Chicago Chronicle* (March 26th) gives an interesting account of an experiment that is being made in the country schools of Iowa, chiefly for reasons of economy. It is to do away with the little district schools that dot the country and to substitute therefor central township schools, to which the pupils and teachers who live at remote distances are carried free. The central schools thus far erected have cost \$17,000 each and have an average attendance of 1,000. The cost of transportation is said to be only \$30 a month for each township. The system is to be extended. Thus is State paternalism gaining ground in free Iowa.—A. P.



§ Governor Dockery of Missouri last Monday vetoed the Simmon's Compulsory Education Bill, because it is a long step in the direction of State Paternalism.



§ An organist and choir director with good references is seeking for a position in a Catholic congregation. Apply to THE REVIEW.



Letters to the Editor.

Bishop Meerschaert and the German Catholics of Oklahoma.

TO THE EDITOR OF THE REVIEW.—*Sir:*

In view of the discussion of Bishop Meerschaert's policy in dealing with the Catholic Germans in Oklahoma, a glance at a neighboring diocese across the Red River may be of interest.

The Diocese of Dallas with its immense territory—all of Northern Texas—is sparsely settled and its Catholic population is small. It still has missionaries in charge of ten or more very large counties. Within the last ten or twelve years a number of German Catholic settlements have been located in the Northern part of the Diocese and are now more or less prosperous financially; spiritually they are all flourishing. These settlers have never complained of the treatment they received at the hands of their Bishop, since they all have priests who preach to them and hear their confessions in German. How did Bishop Dunne succeed in getting German-speaking priests for them? Dallas is a poor diocese and can no more afford to pay large sums for the schooling of priests than the Vicariate of Indian Territory. But where there is a will there is a way; the Bishop prevailed on the monks of Subiaco to take charge of these missions and they have been doing good work among these people ever since. If the insufficient precipitation in Northern Texas were not such a drawback to agriculture, the Diocese of Dallas would to-day have ten times as many German Catholics as it actually has.

Oklahoma also ought to have received a very large influx of German Catholics since it was opened to settlers. In Illinois, Iowa, and other Northern States, where land is high in price and scarce, there is a numerous class of farmers, especially Germans, who are looking about for cheaper land, and an opportunity to provide a small farm for each of their children as they get married. Now it seems to us, from whose congregations these people emi-

grate, that it would have been a wise policy on the part of the ecclesiastical authorities in Oklahoma to encourage the immigration of this religious and thrifty class of people in every possible way, since it is plain that such an opportunity for building up the Vicariate will never come again.

We very much regret that a general distrust prevails among the farmers in question and their pastors against the ecclesiastical authorities in the Territory. For years many by no means hot-headed editors of German Catholic papers have considered it their duty to warn their readers not to move to Oklahoma, and this sentiment of the German press must have been known to those concerned in the Vicariate. Though bishops are not expected to explain their doings and their policy in the newspapers, still it would seem a matter of common prudence that some one in the confidence of the Bishop should correct the sentiment, if erroneous, by a simple statement of the facts. As it is, no one will expect that either Father Meifuss' pleading or the Bishop's letter to THE REVIEW will clear away that distrust. It will be said the latter is not to the point and does not cover the principal subject of complaint, since it ignores the very explicit and reiterated charge that the Bishop forbade his priests to preach in German. The Bishop's talk about the many good German Catholics and the few bad leaders in the Vicariate will not carry much weight either. The common people suffer and grumble in private, being too timid or too clumsy to carry their complaints before the public. If there were no leaders, we would all, politically and civilly, at least, be slaves. In fact, it would not hurt either bishops or priests to meditate once in a while on the old saying, that a kicking mule is better than a dead mule.

But whether there is good cause for the discontent of the German Catholics of Oklahoma or not, the deplorable fact remains that it will keep many Catholics from moving to the Ter-

ritory and there providing homes for their children amid healthy moral surroundings, instead of letting them drift away to the big cities.

We are not of those who believe that many of these people in Oklahoma will leave the Church, because they never hear a German sermon. As long as they can receive the sacraments and the priest is kind to them, they will keep the faith, but whether they will be zealous Catholics and reliable when sacrifices are to be made for congregational or diocesan purposes, is rather doubtful. The only good horse after all is the willing horse.

(Rev.) A. J. PENNARTZ.

Sigel, Ill.



The Widows' and Orphans' Fund.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Under the heading, "Doct ring Our Mutuals," Mr. J. Hernan, in No. 1 of THE REVIEW, dilates upon mutual life insurance in general, and the Widows' and Orphans' Fund in particular. I have followed Mr. Hernan's previous articles on life insurance with a great deal of interest, and cheerfully admit that his ideas on the subject are correct. Since the adoption of the important changes by the W. & O. F. last September, I have eagerly watched the columns of THE REVIEW, expecting to find Mr. Hernan's view on this new departure in fraternal life insurance methods. He has at last ventured to give his opinion, but I am sorry to say that his calculations are wrong, for the reason that he is not sufficiently acquainted with the facts in the case.

In the first place our average age is 48 years, instead of 51. Therefore the expectancy of life, according to the American experience table, is 21 years, instead of 20. The highest rate paid by any member is \$42.00 per year for assessments and \$1 for expenses, or \$43.00 in all. Deduct from this sum \$2.65 for expenses, which is the highest amount paid at any time, including office expenses and local secretaries' commissions for collections, that will leave the net amount of \$40.35, or \$847.35 in 21 years, or figured at compound interest

at 4 per cent., \$1,341.48. While it is true that all these members will not complete their expectancy of life, it is equally true that others will live that much longer and thus make up the deficiency.

But what about the younger men, who pay at a much lower rate? I may be asked. They will pay for themselves, the same as those in the higher classes. Our rate for a young man of 21 years is \$14.00 per year, with \$1 added for expenses. Deducting their share of the general expenses, and figuring their payments with 4 per cent. compound interest for a term of 40 years,—their life expectancy—it will amount to \$1,343.31.

Now Mr. Hernan may be justified in asking me, why we reduced our benefits in the face of the above facts, which ought to prove to any one well versed in life insurance matters, that the W. & O. F. rates are perfectly sufficient to assure its existence.

My answer is, that we were not compelled by necessity to make the change, and I personally was opposed to it, as the records of the Peoria convention will prove. We have no outstanding debts in the sense that Mr. Hernan intimates. Our death claims have all been paid within the limit set by our constitution. But on account of tempting offers made by scores of so-called fraternal insurance societies, who promise to pay a \$1,000 benefit "for the payment of a few nickles monthly," many of our young men have been induced to cast their fortunes with them, and therefore we did not get the "new blood" so much desired, and consequently our reserve fund did not grow, as it was created and increased by the initiation fees of new members. In the face of these conditions, the Peoria convention took time by the forelock, as it were, and decided on a radical measure to create a sufficient reserve and thereby insure the future existence of the W. & O. F.

It is true that we are losing some members, who cast their lot with the cheap concerns, but the day will come—and it is not far distant—when they will see the error of their ways. I predict that the next five, or at the highest, ten years, will revolutionize fraternal

insurance methods. Some of the cheap concerns, which promise something for nothing, have already come to grief, and others are on the way at an accelerating rate. By the time they have raised their rates to a reasonable figure, or have gone out of business, the W. & O. F. will be on a firmer footing than ever, with a reserve sufficiently large to permanent-

ly insure its existence. Then the young men will begin to fill up our ranks, and those thoughtful men, like Mr. Hernan, who have been clamoring for a fraternal society built on true life insurance principles, will doubtless also help to swell our membership.

J. W. FREUND.

Springfield, Ill.



The Religious World.

DOMESTIC.

The Catholic Federation Movement.

We do not wonder that the Catholic society federation movement is making so little headway if we learn that the Central Council of an organisation like the C. M. B. A. shows so little appreciation of the principles underlying it as to forbid its members to speak on the subject when visiting branches in the future. Aside from the fact that this resolution violates the very root of the C. M. B. A.'s constitution [Sec. 5], it must create the impression among the general public that the organisation is ruled by partisan politicians, who use or rather misuse the whole body for their own narrow and personal ends. This impression may be entirely wrong; but what led the Central Council of the C. M. B. A. to create it by such a ridiculous inhibition? Is it not in the interest of the members of the Association, and of the Catholic cause generally, that this important and difficult question be as frequently and as thoroughly debated within their meetings and without, by officials as well as plain members, as an occasion offers? That any hurt should come to the Association from such discussion is wellnigh unthinkable. We trust the members of the C. M. B. A.'s Central Council will see the utter ridiculousness of their resolution and rescind it promptly and emphatically.—A. P.

Work of Father Phillips.

According to the secular press (see, e. g., the *Chicago Chronicle* of April 10th) the credit of preventing violence during the big coal strike of last fall, as also of preventing another strike in the Pennsylvania anthracite regions this spring, is due, more than to any other man, to the Rev. E. S. Phillips, pastor of St. Gabriel's Catholic Church, Hazelton, Pa., who has the confidence of the miners and uses it for their own and the public good. From all accounts Fr. Phillips must be a worthy disciple of Leo XIII., who, through his encyclicals on labor, etc., has earned the name of "the Social Pope."



FOREIGN.

His Holiness has erected the mission of the New Hebrides into a Prefecture-Apostolic, and appointed the Rev. Victor Douceret, Marist, as first Prefect.

A well-informed correspondent writes: I would call the attention of the clergy to a circular of the Sacred Congregation of the Penitentiaria, dated January 25th last, on the subject of the processional visits for the Jubilee. It will be remembered that if the visits to churches are made processionally, the bishop has power to reduce the number. The Holy Father now concedes that, in places where

public processions are not permitted, any gathering, at a prescribed hour in a duly appointed church, of sodalities or of the people, under their president (in the care of a sodality), or of the parish priest or a priest approved by him for the purpose of making the Jubilee visitation, is to be considered as equivalent to a procession.

The appointment of Vicar-General M. C. O'Brien to the see of Portland, Me., which was reported by cablegram from Rome some weeks ago, was a canard. No appointment had been made up to March 23rd, and when it is made, it is unlikely that the nominee will be the priest who has already received the congratulations of his friends and a portion of the Catholic press, notably the *Western Watchman*.

The secret Consistory was held on Monday and twelve Cardinals created, among them Msgr. Martinelli.



England. There will not be much more heard, probably, in England of the Catholic protest against the King's "Declaration," until the joint committee appointed to consider the whole subject shall have made its report.

The Catholic Newspaper Guild, founded by Mr. Dudley Baxter, and now numbering over one hundred and sixty members, supplies no less than sixty free public libraries with Catholic papers. It supplies also hospitals, almshouses, seamen's homes, etc. Most useful work is done by sending Catholic literature to isolated Catholics and to enquiring Protestants.—*Messenger* [No. 4.]



The *Berliner Volkszeitung* lately set going the statement, "based on official data," that during the reign of the late King Victor Emmanuel no less than 176 priests had been convicted in Italy of various serious crimes against the State, morality, etc. The statement was, of course, copied. It now turns out that the real number of such cases was *nine*, and of these the ninth

case happened to be in the official lists number 176; hence the preposterous charge against the Italian clergy.



Holland. The Catholic members of the lower chamber have drawn up for the approaching election the

following supplementary planks to their Utrecht platform of 1896: 1. Sick, old-age, and invalid insurance for the laboringmen; 2. Liberty of erecting chairs in the royal universities and the municipal university of Amsterdam; 3. Pensions for common school-teachers and benefits for their relicts; 4. Administrative jurisdiction in matters of social legislation. Schaepman's organ, *Het Centrum*, thinks this program might profitably have been still farther extended, but as it is, it is receiving strong approval and support, and the hope is held out that the Catholics with their Conservative allies will succeed in obtaining a parliamentary majority. There are other indications besides the cabinet crisis, that the Liberals are losing ground.—E. C.



Canada. Archbishop Bruchesi, of Montreal, in a pastoral dated April 2d, makes the Archibald decision the occasion of a vigorous restatement of the Catholic doctrine on marriage and divorce, recalling especially the fact that the Church punishes with excommunication those of her children who forget their duty so far as to contract marriage before a heretical minister.

In the same pastoral, Msgr. Bruchesi censures the legislature for granting the request of the Mount Royal Cemetery Co. to erect a crematory. He quotes the words of Leo XIII., who, on May 19th, 1886, instructed several bishops to inspire the faithful with the greatest horror for "the detestable abuse of cremating human bodies," and those of Cardinal Richard, of Feb. 24th, 1890, who condemned cremation as a regenerated pagan custom.

The admirable pastoral of His Grace is published in full in *La Semaine Religieuse de Montreal*, No. 14.

The Editor's Notebook.

The *Opinion Publique* (April 6th) reproduces the salient passages from the paper published in our No. 2, on the need of an ecclesiastical attorney at the Apostolic Delegation for the purpose of conducting just cases which are otherwise lost, and adds that, while it contains a great deal of truth, a better means of bringing about the desired result would be the appointment of attachés to the Delegation, representing the various nationalities that make up the Catholic body in the United States. This suggestion is not new. We believe it originated with our Polish brethren, who, a year or two ago, made an effort, which for a while looked as if it might prove successful, of getting an accredited representative at the Apostolic Delegation. In view of the fact that the Poles have a powerful advocate in Rome in His Eminence Cardinal Ledochowski, Prefect of the Propaganda, the failure of their effort would seem to indicate that nothing can be expected in this line from the ecclesiastical authorities. The plan submitted by our contributor "A Friend of Justice," on the other hand, has the advantage of being feasible.



The Fall River *Indépendant* [No. 32] reproduces our article in toto and advises the forthcoming Springfield congress of French-Canadian Catholics to give it due consideration.

The German Catholic press almost unanimously endorses the article and our incidental suggestion in the *Amerika* that Rev. Dr. P. A. Baart, of Marshall, Mich., would be the very best man for the position of an ecclesiastical attorney at the Apostolic Delegation.

We should like to have Dr. Baart's opinion on the subject.



The Catholic Directory for the current year has been severely criticized in various quarters for omitting the very useful alphabetical list of places in the United States in

which Catholic churches are located, or which are regularly attended. Wiltzius & Co., the publishers of the work, now announce that the list will be inserted in future editions, but in a different form, viz., the name of the diocese in which each place is located will be placed after the name of such place, instead of, as formerly, the page number.



The latest publication of the Philippine Information Society (12 Otis Place, Boston) fixes the responsibility of beginning the present war upon the Filipinos and declares the charge that the American forces instigated the attack for the purpose of securing votes to ratify the treaty, as "absolutely unsupported by any evidence" that has hitherto been furnished. Nor are the editors of this pamphlet sure that conciliation would have avoided war. All we know as to that is, that conciliation didn't have much of a trial.



The Supreme Court of Indiana is reported to have decided on April 4th, in the case of George D. Hurley vs. Dr. G. W. Eddingfield, that a physician is not bound to answer a call for his services, even though he is the physician of the family and a fee for his services is tendered him in advance. We believe this is another case where the civil law does not entirely square with the moral law. Father Lehmkuhl says in his standard *Moral Theology* (i, p. 618) that a physician who is under contract to treat a man or a family for a stated salary ("si pro futuro sese jam obligavit ad curam habendam ægrotorum, statuto salario") can not leave his place in case of an epidemic. A family physician, in the current sense of the term, would seem to be under such an obligation, and if he is not allowed to shirk his duty even when it involves danger of contagion, it would appear that he is much less free to refuse to respond to an ordinary call.

BOOK REVIEWS AND LITERARY NOTES.

Alkohol und Volkswohl. Von Aug. Egger, Bischof von St. Gallen. Sarnen, Schweiz. 8°. 48 pages. Price 30 pfennigs.

Rt. Rev. Bishop Egger, of St. Gall, the untiring champion and leader of the Catholic total abstinence movement in Switzerland, discusses in this interesting brochure the question of alcoholism in its practical social aspects. The six chapters treat respectively on alcohol and the workingman's strength, alcohol, health, and age; alcohol and the family; alcohol and the people; alcohol and thirst; alcoholism and its opponents. The last chapter discusses the question, Which is the better means of combatting drunkenness, temperance or total abstinence? The declared object of the brochure is, "on the one hand, to move the reader to meditate upon his own personal position with regard to the drink-question, and, on the other, to move as many hearts as possible to take pity upon the people."

Our readers know from previous articles on the subject that we are in sympathy with the thoroughly Catholic movement espoused by Bishop Egger and would like to see it transplanted to the United States. It would be vastly more effective, in our opinion, to circulate Msgr. Egger's moderate and well-reasoned pamphlets among our people, in place of some of the prohibition tracts written here and in Ireland, which repulse rather than attract the average Catholic by their exaggerations.

A. P.



Literary Notes.

—The *Alte und Neue Welt* [No. 7] declares that the rumor, originating in the Liberal press, that Sienkiewicz's famous novel 'Quo Vadis?' is to be put on the Index, has absolutely no foundation in fact, and that there is no probability that it will ever come true.

—To the "Beacon Biographies of Eminent Americans," edited by M. A. De Wolfe Howe, and published by Small, Maynard & Co., of Boston, Henry D. Sedgwick, Jr., seemingly a non-Catholic, has contributed a sketch of

the life of Father Hecker, drawn, as he himself says in the Preface, almost entirely from the Rev. Walter Elliott's work. The little volume contains, especially in its concluding chapter, which treats of the "Americanism" controversy, some statements which call for decided reservations and corrections. We hope soon to be able to publish a review of it from the greatest living authority on the subject, the Rev. Dr. Charles Maignen, of Paris.

—Dr. Parsons, the author of 'Studies in Church History,' has in press a 'Universal History,' which will consist of five or six volumes, large octavo, and which will be written, as we scarcely need to remark, from a Catholic and therefore from a proper point of view.

—The first portion of the fourth volume has just appeared of the 'Geschichte der katholischen Kirche im 19 Jahrhundert' (History of the Catholic Church in the 19th Century), by Dr. H. Brück, now Bishop of Mayence. It treats of the history of the Church in Germany "From the Vatican Council to Date." (Kirchheim, Mainz.)

—The latest volume of 'Les Grands Philosophes,' by the Abbé Jules Martin, is devoted to St. Augustine.

—Dante's 'Divina Commedia' is being translated into Roumenian by the poet Cosbuc.



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. Orders should be sent to B. Herder, 17 S. Broadway, St. Louis, Mo., who supplies this list and has the books in stock.]

A Harmonized Exposition of the Four Gospels. Vol. II. By Rev. A. E. Breen, D. D. Net, \$4.

The Great Supper of God, or Discourses on Weekly Communion. By Rev. Stephen Coube, S. J. Net, \$1.

Memoir of Lady Chatterton. By Edward H. Dering. Net \$2.50.

Come Holy Ghost, or edifying and instructive selections from many writers on devotion to the Third Person of the adorable Trinity. By Rev. A. A. Lambing. Net \$1.50.

Before the Most Holy. (Coram Sanctissimo.) By Mother Mary Loyola. Edited by Father Thurston, S. J. Net 45c.

Meditations of the Life, the Teaching and the Passion of Jesus Christ. For every day of the Ecclesiastical Year. By Rev. Augustine Ilg. Edited by Rev. R. F. Clarke, S. J. 2 vols. Net, \$3.50.

The Passion, by Rev. M. J. Ollivier. Net \$1.50.

Education in California, by Rev. P. C. Yorke. Paper. 10c.

The Comparative Number of the Saved and the Lost. A study by Rev. N. Walsh. New edition. Net 75c.

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